

THE SWORD OF THE LORD

EDITED BY JOHN R. RICE
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"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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The Reasonableness of God

BY E. SCHUYLER ENGLISH

"Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

The invitations of God are the verbal expressions of the love that He bears toward men, and the grace that He longs to bestow upon them. There are no words in the Scriptures more beautiful or more wonderful than those with which Almighty God lays bare His heart to plead with a sin-sick world to draw nigh to Him, by receiving His provision for the redemption of their souls. From away back to the days of Noah, to whom God said, "Come thou and all thy house into the ark"; on to the time when the Lord Jesus lived upon the earth and invited men to "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," God has ever opened His heart to sinful men and women. And since that time, and then onward again, into the future, when for the last time the invitation shall be heard, when "the Spirit and the bride say, Come," and the Word of God pleads with him that is athirst to come, "And whosoever will, let him take of the water of life freely"; all through the ages, a loving and gracious God has been reaching out to sinners, that He might bestow freely upon them that which they can never hope to obtain of themselves: forgiveness for their sins, the right to be called the children of God, and life everlasting. It is an invitation such as these upon which our meditation is based: "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

I. "Come now, let us reason together, saith the Lord."

In these few words, spoken by the Lord, we have a remarkable demonstration of His love and grace, which is extended to men. If we read this verse in its proper setting, we shall see that God, through the prophet Isaiah, was confronting Judah about their sins against Him. It would have been perfectly logical to suppose that He would have come upon them in fearful judgment, for they were a "sinful nation, a people laden with iniquity, a seed of evildoers," who had rebelled against God. But instead of speaking in wrath and judgment, He said, "Come now, let us reason together." This has always been His way with sinful and rebellious men. When Adam and Eve had disobeyed Him, it was God who sought them out. They did not come unto Him, but rather He sought them out. "They heard the voice of the Lord God walking in the garden in the cool of the day," they "hid themselves from the presence of the Lord God amongst the trees of the garden" (Gen. 3:8). He stooped down to search out these sinners, not to judge them, but to reason with them about their sin, and to provide a way of forgiveness for them. And our God is the same yesterday, today, and forever; and He changes not. Today, too, He seeks out rebellious sinners, and although He is a God of judgment, He is first a God of grace, who offers us a way of forgiveness for our sins, and salvation for our souls, through the Lord Jesus Christ. "Come now, let us reason together, saith the

Lord." If you will, you will find Him reasonable with you about the need of your heart.

II. "Though your sins be as scarlet, they shall be as white as snow."

The thing about which God wants to reason with you is your sins. Something must be done about them, for their wages is death. A holy and just God must punish sin. No matter how great His love, in righteousness it would be impossible for a holy God to forgive sin without some atonement having been made to satisfy His justice, but God, with whom nothing is impossible, established a way: He gave His only begotten sinless Son, the Lord Jesus Christ, Who took upon Himself the form of a servant upon this earth, and at the Cross of Calvary, by pouring out His blood upon the tree, by His death satisfied the just demand of God's righteousness, having been made sin for us, that we might be made the righteousness of God in Him. The punishment for your sins, which is your rightful due, has been laid upon the Son of God, charged to His account, and

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Grateful for Subscriptions; Writes Thanks

Last week a letter came which said:

"I want that you should know what a wonderful blessing your *Sword of the Lord* has been to me. It has brought me closer to my Redeemer more than any thing I have ever read. I am wondering if you could send me the name of the party that sent in my subscription as I would like to thank him personally?"

R. T. S.
Brock, Nebraska.

Why not subscribe for others for *The Sword of the Lord*? How grateful some friends would be if you could send the paper to them for a year.

Others write:

"Your paper, *The Sword of the Lord*, is wonderful. I got a letter from an old aunt who is over eighty years old, and she enclosed a dollar bill for me to renew her subscription after I had sent her the paper in the beginning for three or six months, and she wrote, 'The *Sword of the Lord* has just come and I can't do up my work until I sit down and read it.' I sent it to another woman and she said, 'That is the best Christian paper I ever read,' and I agree with her."

Mrs. N. M.
Denver, Colorado.

"This is Thanksgiving Day, and I know no better deed than to have *The Sword of the Lord* mailed to a good religious lady who is confined to her bed, and she can lay up and read this valuable magazine, which will rejuvenate her to some degree . . ."

R. A. B.
Prague, Oklahoma.

"A kind neighbor loaned me a few copies of your wonderful paper, and they impressed

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"Present Your Bodies"

(First sermon in new building of Fundamental Baptist Church in Dallas, preached by Dr. John R. Rice, Sunday morning, December 10, 1939. Stenographically reported.)

I call your attention to the text in Romans 12:1:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

"I beseech you therefore." Paul's therefore always point to something gone before. In this case it points to the manifold mercies of God. Since God has been so good to us, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." Because of God's goodness to us we ought to give ourselves wholly to the business of serving Him, pleasing Him.

"Present your bodies a living sacrifice." I wanted today to talk to you on *Stewardship* of the things God has given you to use for Him. I want to talk to individuals about what God has given you and what God wants you to do about it.

I. God Wants Your Body

First of all, God wants you to give Him your body—"present your bodies." Today God wants you to bring your body and lay it on the altar. Just as really as a lamb or a bullock brought to the priest in the Old Testament times was laid on the altar as a burnt sacrifice, so God wants you and me to bring our bodies. Now in general the devil has a way of telling people that it doesn't matter about the body, that what God wants is the heart. People sometimes say to me about a service, "I wasn't there in person, but I was there in heart and in spirit." The truth of the matter is that if you follow what the Bible says you will find that the Lord is not much concerned about your spirit if your body is not given over to God. God is not much interested in your spirit if it is a hypocritical kind of consecration that does not involve the body. God says about the body, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." A holy body, an acceptable body, and that is a reasonable service for you to give with your body. The same thing is said in First Corinthians 6:19, 20:

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Not just your heart. Somebody said, "Oh, in my heart I love the Lord." But what He is wanting is your body. Glorify God in your body first and in your spirit which are His. The body first, and then the spirit. There is no sincerity in any Christianity that doesn't begin with the body. Present your body a living sacrifice.

Now there are several reasons why our bodies ought to serve God. First of all, because our bodies are in the image of God. If Jesus Christ were here this morning, He would have a body that could wear clothes that would fit us. And He would have hands and eyes and ears and feet like we have. He could listen, He could talk. He has all the attributes of humanity, the

Lord Jesus Christ. He could sit on these benches. Now a horse could not or a dog could not or a monkey or an ape. But Jesus Christ is a man. He has a human body, born of a woman, nursed at a woman's breast. Jesus Christ has a human body. We are in His image. "In the image of God created he them, male and female created he them," so says the Word of God. Now your body belongs to God, and your body ought to be kept holy. It ought to be given over and consecrated to God today because He said that your body is in His image. Your body is made in the image of God. We are, after all, divine creatures. We are a fallen group, and in us the taint of sin, and on us the curse sin brings, and all about us all the time there is the enmity of nature to mankind. The ground is cursed and we must dig and labor to make it bring forth fruit. Animalkind is against man. When a woman brings forth a child, there is a kind of suffering that God said was a special mark or curse on the race. Yes, to be sure, we are fallen under sin, but for all that, there is yet in us the image of God. God made us in His image and your body belongs to God and you ought to give it up to God. God wants your body this morning. God wants your body because it is in His image.

In the second place, your body ought to be given to God because it is His temple. God lives in your body. You say, "I came into this house, and I feel the presence of God in the house." But I remind you that God doesn't dwell in temples made with hands. I wish this morning (as I said at the breakfast table) that as God came upon the temple in Solomon's day—Solomon prayed, and the glory of the Lord filled the temple, and fire from Heaven came and consumed the sacrifice—Oh, I said, I want the glory of God to fill this house, too. But I want you to know God does not live in houses made with hands, made of brick and steel and wood and plaster and concrete. This new building is precious to us, and it may be in one sense dear to the heart of God, but it is not as precious as the body of even one Christian, the humblest, lowest, poorest, most ignorant Christian in the world. The body is the living temple of God. God wants your body because it is His home, and it is rightfully His. Your body is His church house. I am talking about the consecration of your body, not only that your heart loves Him, but your body belongs to God. He lives in your body. The Spirit of God talks in your voice and sings in your singing and grips sinners through your handclasp. God wants your body.

Oh, how we worked last night. We carried four pianos, three of them upstairs, and my shoulders are still sore from it. These good men worked here late last night building this platform. The good women put up these curtains around the platform. We did lots of work here last night. That is well and good. We ought to keep this clean as it is right now. But much more, every boy and girl who is a Christian, you ought to wash your face and bathe your body and watch your body and count it as a holy and beautiful thing. Every man, every woman, ought to say, "I haven't revered my body as perhaps I ought, but I will. My body is the temple of the living God. God lives in my

body. God's Spirit literally has His home in this body."

Some Christians sometimes say, "If you go to certain places, if you go to the picture show, God will not go with you. God won't go with you if you go into a beer parlor."

But, my friends, it is a sad thing, but it is true, if you are a Christian and if you go into a beer parlor or a picture show, if you are a child of God, the Spirit of God goes in with you because He lives in your body. He is offended and grieved, and it is a horrible sin to take Him where He is not at home and isn't happy, but He lives in your body. "For ye are the temple" (CONTINUED ON PAGE 2)

Moody Term Opens Jan. 3

Moody Bible Institute of Chicago was founded by the great soul winner, D. L. Moody, for the training of Christian workers and is widely known as the West Point of Christian education. It is the editor's impression from a recent visit that there are more than 1,000 students in attendance in the day school and other thousands in the evening school, and many, many more in correspondence study.

The principal course of study is the Bible, but Moody Bible Institute also has great courses in soul winning, in gospel music, in missions, Hebrew missions, Child Evangelism, Hebrew, Greek, etc.

There are three terms, lasting about fourteen weeks each, beginning in January, April, and September. There are also shorter summer terms.

The next regular term opens January 3rd.

The editor has two younger brothers, Bill and Joe, in Moody, and a stenographer, Miss Fairy Shappard. In January Miss Lola Mae Bradshaw who has been the editor's secretary for nearly eight years, will take leave of absence to begin some work in Moody. Mr. Noah Dyson of our church in Dallas also plans to enter then, and soon to follow them, God willing, are Mr. Ray Taylor and Miss Madeline Porterfield. Word comes from Brother Earnest Chapman of Granbury, Texas, that he, too, will be a student in Moody Bible Institute the next term.

If others plan to enter, you should write at once for application blank and information, to

MOODY BIBLE INSTITUTE
153 Institute Place
Chicago, Illinois

The school estimates that expenses for one term, including room and board at the Institute, plus incidentals, (no tuition fee), to be about \$150.00 per term of fourteen weeks, and that amount of money should be available or in sight when one plans to go. Courses are for two or three years or sometimes more if one has not finished high school and needs to take up some work in English. One may take General Course, Pastor's Course, Gospel Music Course, Christian Education Course, Mission Course, or Jewish Mission Course or Child Evangelism Course if my memory does not fail me. Each course consists largely of Bible study, with two assignments each week in practical soul winning work in or near Chicago.

"PRESENT YOUR BODIES"

(CONTINUED FROM PAGE 1)

of the living God as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (II Cor. 6:16). Your body is the temple of the living God. This morning we ought to give our bodies to Christ as a temple as we give this building to God.

I say, third, present your bodies a living sacrifice because it is His purchase. May I remind you that when Jesus died, He didn't just die to save our souls from Hell. The Scripture says about Jesus when He healed the sick: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matt. 8:17). The Lord Jesus Christ Himself bore our sicknesses and our sorrows and all the strain and trouble we human beings have. The Lord Jesus Christ had a human body. He was born in a human body, and when He died, He died to save human beings. Those who believe in Him get to Heaven, but they are not ghostly, eery spirits floating around in an intangible way. That is not true. We will have human bodies that will eat and drink. There will be trees, twelve manner of trees to bring forth twelve manner of fruits, the leaves of which will be for the healing of the nations. And the Scripture tells when that good time comes when the Salt Sea will be cured and in the Dead Sea will be fishermen who will go out and fish with nets in the millennium age. And when Jesus rose from the dead He called His disciples around Him and said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). Then He asked for something to eat, and they brought Him a piece of a broiled fish and an honeycomb, and Jesus plucked the meat from the bones of the fish and ate with a human mouth and swallowed the food into a human stomach after He had risen from the dead. He took the honeycomb and ate it and it was sweet to His tongue as it is to mine and to yours. He ate with an ordinary human body. Jesus, when He rose from the dead, came to purchase for us a perfect human body. Your body is the temple of God which was bought on the cross, salvation was paid for and joy is promised to Christians.

I know we do not have all the things He bought for us yet, but one day we will have. God has it for us. We haven't yet attained to the perfection of the body, healing and other things, but we will. The body is purchased. Your body is bought by God and it belongs to God. You ought to say, "Today, God helping me, I will give my body to Him alone." When Jesus died His human body died. When His human body died it died for my body. His hands were pierced instead of mine. His blood was poured out instead of mine. His body gave up the ghost instead of mine.

I will tell you frankly, I am deeply concerned as Brother Brawley said about soul winning this morning. I am so anxious about this church. My heart's desire is to find the will of God and not grieve the Spirit about this church. God has had some dealings with us and He wants us to take it to heart. You may think a building like this is the main thing in your life, and if you do, you are due for another chastisement. God wants a place in which He can dwell. If every member of this church, and every member of the committee, and the Sunday

school workers — unless you have a cleaning up and come in this building to be a different kind of Christian with a new kind of living and a new kind of dedication, then we had just as well be out in that barn. (The temporary tabernacle used while building the new building). What difference does it make unless we please God and have His blessing and power? I am asking you today to lay yourselves on the altar and say, "Oh, God, take my body." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." And this holy day, this new day, I ask you to lay your body on the altar and say, "God, you can have my body. And anything that defiles that body that is in the image of Christ, that temple of the Holy Spirit, that is bought by the blood of Christ, that grieves Him and defiles it, God help me, I will lay it aside."

You brought money for this building and for these seats. You brought yourselves. But I tell you what I think God wants. I think God wants a bunch of you men to bring your cigarettes up here and lay them down for God. I don't believe any kind of giving will please God if it can't include your cigarettes or a can of Prince Albert, if that is what you use. If it doesn't go deep enough to affect the way you live, your habits, the way you act day by day, it is poor consecration. You say, "This body I will use for my own; I will eat what I want, I will drink what I want, I will listen to what I want to, I will say what I want to, I will look at what I want to, I will leave God out." I believe any kind of worship or consecration that doesn't surrender that body to the Lord isn't enough and will not get the blessing God wants you to have today. Say, "Oh, God, here is my body. I present my body, the human body. God can have this body today." That is what Paul said to the Romans and that is what I say and you say or ought to today.

II. God Wants Your Members

Next, our members are His. It is a strange thing, but God wants our hands and our feet and our lips and tongues, and He says so many times. The Bible is awfully definite. Men like to talk about loving God in their hearts and feeling wonderful, and a lot of people had rather go home and say, "Oh, how I love Jesus." That is all talk, and talk is cheap, but what God wants is for something to happen to the way you live. Your hands and feet and mouth and your pocketbook, what you smoke, or drink or what you don't smoke or don't drink. God wants that settled.

For instance, our hands. Ecclesiastes says, "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10). I believe we had some of that last night. Some of the work was paid for last night but some of it was done out of love whether paid for or not. He wants hands that will work for Him. These Christians whose heart is for the Lord and whose hands are for the devil — something smells about that; there is something rotten and insincere about that. This kind of Christianity that says, "Oh, I am for the Lord. You have no idea how I love Him" — yet you have plenty of time to make a living and no time to work for God! Brother, listen, I tell you, you are a fake, a fraud. There is something insincere about any kind of Christianity which says, "I will give God my heart but not my hands." "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10).

We find that Peter in Acts, chapter 3, deals with a lame man (It is strange how often in the Bible God uses people's hands). This man had never walked. Peter told him that he didn't have any money — "Silver and gold have I none." Peter told him that he could not give him money, but he said, "Such as I have give I thee; In the name of Jesus Christ of Nazareth rise up and walk." This lame man had never stood up. How was he

Has Proved God on Tithing

Miss — of Dallas writes:

"... I've just recently read your sermons in *The Sword of the Lord* on tithing, and am able to say God's promise to the one who tithes is true, for I began last December to tithe, my tithe amounting to 25c per week at that time. And in less than three months I got work that increased my salary exactly double what I was getting when I began to tithe. I pay more than my tithe now and don't even miss it. I praise God for his promises and I hope to grow stronger in the faith each day I live. I'm trusting in Him to supply all my needs..."

going to stand up and walk? How is he going to have that much faith? Peter reached down (that is a picture some way of Christ reaching down) and took him by the right hand and lifted him up and as he lifted him up, immediately his feet and ankle bones received strength. Peter's talking would not have gotten anywhere if his hands had not been for Jesus, too. That is one reason I use my hands when I preach. God wants my hands when I preach as well as He wants my talk. God wants your hands for Him.

Did you notice when Jesus healed somebody, a blind man, Jesus touched their eyes? And in another case He spit in the dirt and He made mud and with His hands anointed the man's eyes. I tell you, my friends, it is a wonderful thing to have Jesus' hand to touch you. He touched people with His hands. You remember occasion after occasion where Jesus put His hand upon people. Oh, if God would touch our hands and use our hands to touch others for Him!

Did you know that no animal in the world has hands like a man? A monkey has a sort of a hand, but a monkey can't play the piano, and can't do the things a human being can do. God gave us as part of our souls, as part of our immortal beings, part of the image of God, gave us hands. God wants these hands for Him. When we ordain a preacher or ordain a deacon, we lay our hands upon him. What does that mean? Paul said to Timothy, "Don't neglect the gift that is in thee which was given you when they laid their hands on you." Do you remember that in many cases in the Bible they laid their hands on people? Why is that? God ordained, God wants to use hands, and the Spirit of God Himself can bless hands. I know there have been times when the power of God was on me and when I laid my hand on the shoulder or arm of a poor sinner, immediately he would tremble and break down and weep with conviction. God can use your hands. If He wants my hands, He can have my hands. I give them to the Lord Jesus this day.

"Take my hands and let them be

Consecrated, Lord, to Thee."

Give God your hands this morning to work for Him. I will tell you what we need is people who will say, "My hands belong to Jesus Christ." Lots of people say that about one dime out of one dollar. But why not give your body and all its members?

Not only hands, but your eyes. Job said in the midst of sorrow and trouble, "I made a covenant with mine eyes; why then should I think upon a maid?" (Job. 31:1). I do not know all of the hidden, unwritten context. It may be that Job, as a man with authority like a king, with many slaves around about him over whom he had power of life and death — it may be that Job was tempted in a particular way about a maid that we do not understand. But Job said, "I made a covenant with mine eyes; why then should I think upon a maid?" I think perhaps Job means by this the temptation men have to face in their minds about a lovely woman, to imagine a woman's body and beauty. "But I made a covenant. I won't look at things that tempt me to do wrong," and so he said, "I made a covenant with mine eyes." In a time of great distress and temptation Job remembered God and made a covenant with God about what he would look on.

Some people say that they do not

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The Reasonableness Of God

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as a result, salvation has been provided. Your need is to believe, and God longs to have you hear His Word and appropriate His sacrifice. So He says, "Though your sins be as scarlet, they shall be as white as snow."

Scarlet — the thought expressed in the Hebrew word translated "scarlet" is "double-dyed." Our sins are not only crimson or red, but they are double dyed. We are sinners by nature, for we were born in sin; but we are doubly sinners, for we are sinners by choice also. "The heart of man is enmity against God," and though Light has come into the world, men love darkness rather than light, because their deeds are evil. Yes, our sins are scarlet, double-dyed; we are sinners by nature and sinners by choice. But though they be like scarlet, they can be as white as snow, through the blood of the Lamb of God, who taketh away the sin of the world.

This last Christmas we had a tree which we trimmed on Christmas eve. The whole lighting effect was to be accomplished with red bulbs, and when our work was finally done, we turned out all the other lights in the room, so that the bulbs on the tree should give out the only illumination. We saw a startling thing! Near the base of the tree was a poinsettia plant having some red flowers and some white ones. When the other lights were turned out, and the red lights turned on, it was absolutely impossible to determine which of the poinsettia flowers had red petals, and which had white — they were all white in the red

The Voice of Temperance

Rev. Sam Morris, *The Voice of Temperance*, broadcasts daily over XERA, the world's most powerful radio station, which operates on 840 kilocycles. Two periods will be heard each day as follows:

7:30 a.m.

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light. What a perfect illustration that was of that which happens to our sins when they are washed in the blood of Christ! They may be as scarlet, but when the red of the Christ's shed blood is applied, they become as white as snow.

White as snow! — and what happens to the snow? Under the light of the sun it melts away and vanishes, never to be seen again. So of our sins and iniquities, brought into the light of the glory of the Sun of Righteousness, our Redeemer, God will remember them no more (Heb. 10:17).

III. "Though they be red like crimson, they shall be as wool."

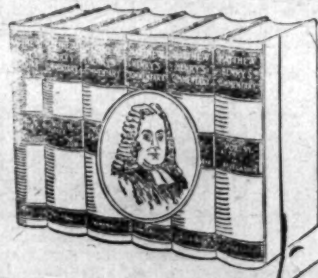
Quite often in the Scriptures, the double metaphor or simile is used, to add emphasis to some great

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Matthew Henry wrote this great commentary, as he said, on the principle "That divine revelation is not now to be found or expected anywhere but in the Scriptures of the Old and New Testament, and there it is... That all Scripture is given by inspiration of God (II Tim. 3:16), and that holy men spake and wrote as they were moved by the Holy Ghost (II Pet. 1:21)." His passionate love for the Bible, his tender spiritual heart, his grasp of the doctrines of grace, his wonderfully developed devotional nature, make his comments on the Scripture a rich feast for every Christian. Preachers, Sunday School teachers, and all who need to know the Bible will find rich help here as multiplied thousands of devout preachers and teachers have heretofore.

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THE SWORD BOOK ROOM

207 S. BECKLEY

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THE SWORD OF THE LORD

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The Reasonableness Of God

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truth. But it would seem that more than emphasis is implied here. This statement has to do with the believer's sins. We have been clothed in the righteousness of Christ, the Lamb of God. God has made provision for us, through the power of the indwelling Holy Spirit, so that we need not sin.

The moment one becomes a child of God by faith in the Lord Jesus Christ, he receives a new nature, which is Christ Himself, who dwells within the heart of the believer through the Holy Spirit. In proportion to the extent to which we abandon ourselves to Him, to that extent do we have victory over the flesh and the attacks of Satan. When we say that the Christian need not sin, we mean that God has provided the power which enables him to keep from sinning, by laying hold of the Lord Jesus Christ and laying claim to the victory already won for us at Calvary. "Our old man has been crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6: 6, 7, 11). The provision for power has been made through the Holy Spirit. Yet we do fail, again and again, because the old nature is still with us, and in wonderful grace, although He has provided against sin, God has also provided a way of cleansing should we sin. It is written in First John 2:1, 2: "My little children, these things write I unto you that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous: and He is the propitiation for our sins." So, though the believers' sins be red like crimson, washed in the blood, they become as wool, symbolic of the garment of salvation which the Lamb of God has provided for us. For "if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).

If you have never put your trust in the Lord Jesus Christ — hear the invitation of God who pleads with you: "Come now, let us reason together . . . though your sins be as scarlet, they shall be as white as snow." All you need to do is to believe God, and receive Christ, His Son, as your Saviour, and you shall be saved. Nor is the Christian forgotten here, for though you may have been disobedient to God, and sinning against His holiness, yet He is holding out His arms to you also, saying, "Come now, let us reason together . . . though your sins be red like crimson, they shall be as wool." Your need is to search out your heart, confess your sins, and appropriate once again the cleansing value of the blood of Christ. And then "if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

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PRESENT YOUR BODIES"

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see any harm in going to picture shows, but the first thing about that statement is that it is not sincere, not frank. Any intelligent being who considers this honestly will say that there is no harm in picture shows. If you have ever been to many shows and say that there is no harm in them, you are not very smart. If you have two good eyes you can see plenty wrong. Oh, this holy day, this new day, this day of dedication, this day of consecration — oh, why don't you on this day make a covenant with God about your eyes, that you will only look at things that will honor Jesus Christ? Why don't you covenant with God that you will not look at a magazine, a picture, people, books, shows, etc., things that would dishonor God? Why don't you say, "My eyes belong to God. I give them to Him today." If you will do that, you will not have any trouble about picture shows. You will sure settle that business.

I tell you what I have made up my mind to, a new dedication not only for myself but for this entire church. Ordinarily churches grow more worldly as they become prosperous, as they get into a nicer building. That is nearly always true that churches grow a little more worldly minded. What once they would not put up with, then they will cut the corners. They need more income, they have bills to pay, etc. But I have made up my mind. Now I believe under God we ought to draw straighter lines than we ever have, not only about Sunday School teachers, that we ought not to have Sunday School teachers that attend movies to teach in our Sunday School. And if that is too great a temptation to you, I would get out now. If the lives of precious boys and girls are not more important to you than the dirty picture show, you ought to say so, and you are not fit to be a Sunday School teacher. We ought to make it not only just a matter that no teacher can smoke or attend picture shows or play bridge, but I long for the time to come when this church, like the great Moody Church in Chicago and some other

fundamental churches around the world will ask everybody who comes to join this church to make up their minds whether they will be for God or the devil on the matter of the theater. Why not ask people if they will be out and out or not? Why have another church? The town is full of churches. There are a lot of churches where you would never be embarrassed about picture shows, where you would not be embarrassed to step inside the church and take a last puff at your cigarette and throw the butt outside on the church steps. You would never be embarrassed and the preacher would say nothing about it. There are a lot of churches you can belong to and be active in lodge work and it never be held against you. You can dance and they think there is no special harm, have bridge parties and never be especially criticized for it. If you want that kind of church, you get in that kind! The town has plenty of that kind of churches. I want no more of them, and I think we ought to set a higher standard than ever. Let us pray to it and teach to it, and as we grow to it ourselves (not a Pharisaical standard) I wish we could say, I will start out to say, let us have a church of people whose bodies are surrendered to Jesus Christ, who look at the things a Christian ought to look at, who live the way Christians should live. We have people who believe the Bible. Why don't you say like Job, "I will make a covenant with mine eyes: I will look at the things that will honour God, that a Christian has a right to look at, and nothing else."

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

You ought to give God your eyes this morning. What do you read? Would you be willing to meet in judgment everything you read? You say, "I don't see any harm." But is it idle, is it profitless? If so, I would make a covenant that what I read will be for God. Why not say to God that you will only use your eyes to glorify Him? Why not say that?

All right, your members, your hands, your eyes, and surely your tongue. David prayed, "Set a watch, O Lord, before my mouth: keep the door of my lips" (Psa. 141:3). David said, "Lord, send a corporal's guard of angels to watch my tongue — Set a watch." David said that he needed a bunch of angels like guards in time of war. "You will have to send angels to watch my tongue and mouth," David said.

In James, the fourth chapter, we are told this, that out of the same fountain, a Christian's mouth, sometimes comes out both sweet water and bitter. And we are told, "Brethren, this ought not to be." The same kind of plant brings forth briars and thistles, too. Why should not Christians have a tongue that is given over to the Lord? Now why don't you say, "Oh, God, today I give my mouth to you"? Some of you don't sing. I am ashamed today that before my friends, twice or three times we had to announce for you to come to the choir before we could get this many up here. I am embarrassed before our visitors. If I were you, I would give my voice to the Lord, and have it settled with God about what you ought to do for God. God gave you a tongue, a voice; use it for God. Those that can sing, I would say, "I present my body a living sacrifice." Then we would not have to corkscrew it out of you to get you to sing, and then you think how good you are. Instead of that, people ought to say, "I will give myself to God. I want my tongue to glorify Him, my voice to please Him. I will give myself to witness for Him and I will please God."

There are a lot of church organizations, most of them to try to enlist people in the business of getting out the gospel. It ought to be so a Christian would settle that thing back in his own heart with God. He ought to say, "I belong to Him, my mouth, my tongue belong to Him."

I say God can use your hands,

but of all the instruments of the human body and all the members, the Holy Spirit uses the voice more than anything else. You will find in the New Testament every time anybody is filled with the Holy Spirit, they speak for God. Acts 1:8 says, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Oh, the power of the Holy Spirit loves to anoint a human voice, a mouth and tongue and throat and lips that speak for God. How beautiful in God's sight! Don't you want to say, "Oh, God, today take my voice —

"Take my voice and let me sing, Always, only for my king."

Don't you want to say today, "I will give my voice for God. I will never speak for anybody else. I will try never to say anything that would grieve Him. I will try to daily use my voice for Jesus Christ. I present my body a living sacrifice."

And now your feet. Did you know it is hard to get people to do the kind of work that uses the feet for Jesus Christ? Did you know that soul winning is largely a matter of the feet? Psalm 126:6 says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." And Romans 10:15 says, "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!" And Ephesians 6:15 says, "And your feet shod with the preparation of the gospel of peace." Wouldn't you like to say today, "Lord, you can have my feet. I will go this afternoon where You want me to go. I will go"? After all, that is the answer of every call of God, "I will go."

"Here am I; send me." I will go is the idea. Jesus said, "Go ye into all the world and preach the gospel." So God wants your feet.

III. God Wants Your Talents

I have said that God wants your body, your members, and third, God wants your talents. This is a holy day. I hope God will take this building and see fit to use it. I hope He will keep it as a holy place, and that no men will spit on the floors and children won't mark on the walls. I want it to be a holy place where God deigns to dwell and bless in the services here. Wouldn't you like to give Him, not only the building, but your talents? I think God has touched me in some ways. I know I am ordinary; weaker than anybody knows. I remember when God called me to preach, I mourned and mourned about it. I heard Dr. Truett, and I said, "I am not fit to be a preacher. It takes a marvelous voice and I don't have it." I felt the grace and majesty of preaching with dramatic power as Dr. Truett does so grandly. I said, "I can't, Lord. There are lots of things I don't have." My friends, I would tell God today to use what you do have.

God wants Sam Ray. God has given him unusual opportunities and abilities, and that business of an object lesson or art talk, drawing before you while you speak, that is a gift of God. And that isn't the only gift. He has many other such. God has laid His hand on young people. I want to say to young people, you sin against God if you don't say to Him, "What I have, you can have it, and I lay it on the altar."

I never will forget the time when I, a twenty year old lad, went out past the woodpile and out through the pea patch and through a wire fence and under a chapparel bush in West Texas and got down on my face and said, "Lord, I don't have any money to go to school. I only have nine dollars and some cents and I can't sell my horse and can't borrow the money and dad doesn't have any money to loan me, but I am giving to You everything I have. I want God to use me. I will tithe every penny that comes to me (and I have). Lord, if you will let me preach, I will preach. If you want me to be a singer, I will do that. What You want me to do, I give myself to You," I said. I prayed and had a holy covenant with God.

I packed my trunk and saddled my horse and rode off for Decatur college. I told my dad I

would send word for him to send my trunk when I had arrived.

I would say, "God, You can have my talents and what I have. It will take money, it will take training and hard work and long hours. It will cost money and time and giving up pleasures, but if God wants me to sing, I give Him my voice, I give Him my talents today and do it for Him."

This business of a teacher teaching without any study about it and no preparation — God forgive us! It is a shabby way to do the God who loves you and the Saviour who died for you. That is a shabby, sorry way to say, "I will teach," and not be willing to pay the price to train to be a good teacher. Your talents belong to God. Give your talents to God to develop, use — turn it over to Him. Give it to God today.

IV. God Wants Your Heart, Too

Then another word and I close. The time is gone. God wants your heart. I prayed that today some soul would be saved. Unless we have the fire of God, people will not be saved. I wonder who would say, "Today, God can have what I have." My friends, first of all He wants your heart. Someone today who is not a Christian ought to say, "God can have what I have."

Is someone here today not a Christian? Why don't you say, "God can have what I have. I will give Him my heart and give Him what I have today." Don't you want to do that?

We hired a couple of colored boys to help carry benches and pianos last night. When they were done, I gave them a check and said to each of them, "Are you a Christian?" One said, "No." The other said, "I've been a member of the church for eight years, and I sure is saved." To the other I said, "And you are not a Christian? Is your mother a Christian?"

"My mother is dead," he said. "Is your father a Christian?" I asked.

"My father is dead, too." "Don't you want to be a Christian? You would have to mean business with God and give Him your heart and trust Him," I said. "Suppose we go out to a quiet place and get down on our knees and have a prayer."

We went out that door and around to that little closet there

and got down on our knees last night about ten o'clock, and that colored boy bowed his head, the other boy prayed and I prayed and this boy prayed, "I want the Lord to forgive me and save me right now." And he took my hand on it and went away. I trust he was saved — I know he was if he trusted Christ.

If you haven't said to Jesus Christ, "Take my heart's love and devotion, all I am and hope to be, and make me what You want me to be," then you are a wicked, ungodly sinner and you ought to say it today. Don't you want today to say, "Lord Jesus, I give You my heart and my life and trust You as my Saviour"? Don't you want to say, "Yes, today I will let God take my heart's devotion, my love, and all I am, and make me His today." And this morning you can go home happy, and there will be a dedication, not only of a church house but of a heart and mind and soul for God. Don't you want to do that?

Let us bow our heads for a moment. Our Father, we thank Thee for this good day, for the attendance and for Thy presence and for Thy Word. We rejoice and praise Thy name. We pray we may wholeheartedly give Thee our hearts and lives today, for Jesus' sake, Amen.

(Invitation followed. Scores came forward for rededication; some confessing and forsaking picture show attendance, two or three volunteering to teach in Sunday School, a young preacher came to confess he felt like a backslider. Five came for membership. One other came to openly confess Christ as Saviour.)

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